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Man's Righteouſneſs, NO Cauſe or Part of his JUSTIFICATION.

BEING A

SERMON

On EPHES. ii. 8.

For by Grace are ye ſaved, through Faith.

Extracted from the Works of

Mr. *JOHN SIMPSON.*

The Fire ſhall try every Man's Work, of what Sort it is, 1 Cor. iii. 13.
Wiſdom is juſtified of her Children, Mat. xi. 19.

LONDON:
Printed by J. HART, in *Popping's-Court, Fleetſtreet*; and Sold by J. LEWIS, in Bartholomew-Cloſe, near *Weſt-Smithfield*, 1745.

READER,

THE Author preach'd and printed the Works out of which this is extracted, nigh an hundred Years ago, and by them, he, tho' Dead, yet ſpeaketh. And however ſtrange the Doctrine herein contained, may ſeem to thoſe who build their Hopes upon inherent Righteouſneſs: Yet it is none other than the Goſpel of the Lord Jeſus Chriſt, *the Doctrine of the Reformation, and the only Doctrine that tends (contrary to the Judgment of carnal Reaſon) to Uprightneſs of Heart and Life, and whoever conceives otherwiſe of this Doctrine underſtands it not. It is founded upon this Principle, that we muſt diſcover God's Love to us in* Chriſt Jeſus, *that he has already ſaved us, before we can* truly *love God or our Neighbour. This our Saviour inculcates to* Simon *the Phariſee in the Parable of the two Debtors,* Luke vii. 41. *and in many other Places of Scripture. I purpoſe ſhortly (with our Saviour's Leave) to print two more of this Author's Sermons on the ſame Text; may he ſprinkle this with his Blood; and explain it by his Spirit to the Heart of every Reader,*

So wiſhes your Servant,

In the Lord *Jeſus Chriſt*,

WILLIAM CUDWORTH.

****

I have read the following Sermon, and recommend it with all my Heart, to all, as the moſt wholeſome Doctrine of Jeſus Chriſt, *of which Doctrine, I am alſo a Witneſs, and ſet to my Seal that it is true.*

J. CENNICK.

SERMON I.

EPHES. ii. 8.

For by grace ye are ſaved, through faith.

THERE are two things which men ought chiefly to know, their miſery by ſin; and their happineſs by the grace of God in Chriſt. And by the wicked unfaithfulneſs of our memories we are more apt to forget theſe two things, than to forget any other points whatever. Γνῶθι σεαυτόν, *Know thyſelf*, is a leſſon as difficult, as it is old and common? How hard a matter is it for a man to remember himſelf, as to know what he is in himſelf? the king of *Macedonia* thought it needful, that his page ſhould every morning put him in remembrance, that he was a mortal man. And every ſpiritual man doth find it neceſſary, that the ſpirit daily ſhould become his remembrancer, to put him in mind that he is a ſinful man. So likewiſe it is a hard matter, without the power, and aſſiſtance of the ſpirit, always to know, the rich, full, and free grace of God, as it is held forth in the goſpel to poor ſinners. The laſt of theſe, as it is the moſt ſweet and excellent leſſon, ſo with the greater difficulty it is retained in our memories. This is a doctrine, which if it were preached unto us every day, we ſhould forget it every day. The daily teaching and hourly learning of it, cannot wholly free us from the ignorance of this truth. But as far as we are carnal and fleſhly, we are ſtrangers to the knowledge of it. So that he that thinks he perfectly knows the doctrine of juſtification by faith alone, I dare profeſs to that man, that he knows nothing of this doctrine of juſtification as he ought to know. As long as we live upon the earth, we may be learners of this doctrine. *Paul* after he had been a ſcholar, and an aged teacher in the ſchool of Chriſt many years, did then profeſs, that he endeavoured to forget his own works, and legal righteouſ-

neſs, in reference to his juſtification, and preſſed forward to know more of the myſtery of Chriſt, labouring to be found in the righteouſneſs which is of God by faith, *Phil.* 3. 10. From theſe Words,

Firſt, I ſhall endeavour to prove negatively, that there is no juſtification by works. And then ſhew how it is by grace; and then how it is in a way of believing.

At this preſent, I ſhall obſerve this method.

Firſt, I will ſhew that we are not ſaved by works, I mean, by the works of the law.

Then I ſhall ſhew, that we are not ſaved and juſtified by works, which are the fruits of faith, or done under the covenant of grace.

Thirdly, I ſhall ſhew, that we are not ſaved by works, in which we yield obedience to any goſpel ordinances, though they be ordinances appointed by the Lord Jeſus Chriſt himſelf to be practiſed by the ſaints. I take in this, becauſe I have found in my own ſpirit, and in many that I have dealt with, a ſecret and ſubtle kind of Popery, by which we are apt to attribute ſomething to the practice of ordinances, in reference to our juſtification. And hence it is that people are ready to run into every new way of worſhip, which is brought to light, thinking that unleſs they find out the right diſcipline, and government of Jeſus Chriſt, the right baptiſm, and ordinances, they are not true Saints, nor ſufficiently juſtified. Therefore I ſhall take in this too, to ſhew, that as we are not juſtified by more inward, and ſpiritual works; ſo neither are we juſtified by any outward obſervation of ordinances, or ſubmitting to any command of the Lord Jeſus Chriſt, but only by our obedience to the firſt and principal command of the goſpel, by which we believe juſtification by grace through Chriſt without works.

For the firſt of theſe heads, I ſhall briefly ſhew, 1. We are not ſaved by works, and I ſhall only lay down four or five conſiderations for the confirming of this, that we are ſaved, and juſtified before God, and in the court of our own conſcience, without any works whatſoever.

The firſt conſideration may be this; we cannot be juſtified *by works*, or by the law; becauſe there was never *any man had a legal righteouſneſs*, but the man Chriſt Jeſus.

ſus. This is *Paul*'s undeniable concluſion, laid down in *Rom.* iii. 23. *All have ſinned, and come ſhort of the glory of God.* The devout *Jew* as well as the prophane Gentile, is brought in, before the tribunal of God, as a guilty ſinner, coming ſhort of ſuch a glorious righteouſneſs, which the law doth require of him, that he may be juſtified under it. The Gentile never walked according to the written law of nature, which is written in his heart, nor the *Jew*, according to the law of his Maker, written in tables of ſtone.

All the works of the law may be reduced to two heads.

The firſt are thoſe works that we do in obedience to God, to ſhew our love to him.

Secondly, the works that we do, to ſhew our love to our neighbour.

Now, if we take works, in either of theſe two reſpects, I ſhall ſhew, that all the men and women in the world, come ſhort of ſuch a legal righteouſneſs, and perfection, that the holy, juſt, and pure law of God requires.

It will be clear, that no man ever loved God as he ought. God doth command us, that we ſhould love him, with all our heart, and with all our ſtrength, with the whole ſtream of our affections. But what man did ever love God in that manner? ſuppoſe a wife ſhould entertain many thouſand lovers beſides her huſband, could any ſay, that that wife loved her huſband? ſo many ſins as we have, ſo many lovers we have, ſo the Scripture calls them, *Jer.* iii. 1. *Thou haſt play'd the harlot with many lovers*; that is, thou haſt followed many ſins and luſts, baſe and vile corruptions. Now, it is thus with all the men in the world; we have all gone a whoring from our God; ſo that though all men, yea, even *Turks* and Heathens pretend to love God, the great God that made them, yet there is no man that ever loved God as he ought. That man that thinks he ever loved God as he ought, and as the law requires, he is very blind, and not enlightned to this day, to ſee the purity, and ſpirituality of the righteous law of the juſt and high God.

Suppoſe a ſubject ſhould always contrive rebellion, and *conſpire* againſt the perſon of his king, as deſirous to take away

away his life, and to pull the crown from his head; will any ſay, that this ſubject loves the king; thus it is with all men; we are all traitors and rebels againſt the king of Heaven; if we had ſtrength, we would take the crown from the head of God, and ſet it upon the head of the Devil. If it were in our power, God ſhould not reign, and be king in the world, but the Devil. This is in the heart of wicked fleſh, it brings forth nothing elſe; it loves itſelf and the Devil, but hates, loaths, and abhors God, and had rather that the Devil ſhould ſit on the throne, than God the father, and the Lamb at his right hand. So that a man being unable to obey the law of God, God cannot juſtify him by his law, but muſt pronounce him a rebel; for ſin is rebellion, and ſpiritual high treaſon againſt God. In *Ezek.* ii. when God ſent the Prophet to teach the people, he tells him what people he ſhould meet with, he ſaith they were ſuch as would not hear him, ſuch as would ſlight him, and would not indure to hear ſound and good doctrine, and calleth them rebels. *And he ſaid unto me, ſon of man, I ſend thee to the children of* Iſrael, *to a rebellious nation, that have rebell'd againſt me, even to this very day.* You ſee, ſin is called rebellion in the word of God.

But ſome will ſay, certainly, I was never ſuch a rebel as you make me; I apprehend not that I ever hated God in ſuch a manner.

Anſw. If thou doſt not ſee how thou abhorreſt God, and how, in the fleſh thou loveſt the Devil more than God, thou haſt not to this day, a ſight of the juſt and pure will of God. For it is not enough that thou abſtain from groſs ſins and prophaneneſs, that makes a man ſcandalous to the eye of the world; but thou muſt abſtain from every ſin, from every vain thought, or elſe the law will paſs the ſentence of condemnation on thee as a rebel. If it were poſſible that a man could ſo live on earth, that he ſhould never diſhonour God in any action; that he ſhould never diſhonour God by any word of his mouth; but all his words ſhould be to the glory of that God that made him, and to the glory of that wiſdom of the father, by which *he made* all things; yet if this man ſhould have but a ſin-*ful ungodly riſing in his* heart againſt God, the law would

take

take no notice of all the good deeds of this man, and all the good words that he hath ſpoken to the glory of God, but the law would condemn him for that ſinful thought in his ſpirit. Therefore you ſhall find, that not only ſinful words and actions, are called traiterous words, and rebellious actions in ſcripture, but evil thoughts concerning God, are treaſon againſt God; the law of God reacheth the heart and ſpirit of a man, ſo that if there be a ſinful thought, the ſpiritual and holy law of God, condemns a man as a rebel for that thought. *Jer.* v. 23. *This people hath a revolting and rebellious heart.* The law doth not condemn a man only for rebellion in words and actions, but for rebellion in the heart. It is not enough for us outwardly to conform to what the law requires, but we muſt have obedient hearts; if there be any rebellion in the heart, we are condemned as though we had ſinned againſt God in words and actions.

The law doth not only condemn a man for adultery, by which he defiles his neighbour's wife. A man may be an adulterer, and yet not an eunuch; if a man have but an adulterous glance with his eye at the ſight of a woman, if he hath but a ſinful thought ariſing in his heart, the glorious law of God thunders in the face of that man, and lightens in the countenance of that man, and will utterly deſtroy him for his ſin. The law is like the Prieſt and *Levite*, *Luke* x. that paſs'd by the man that was robb'd and wounded by thieves. It is Chriſt alone who poureth in the oyl of his goſpel into the wounds of ſinners, for to heal and refreſh them. The law rightly and ſpiritually underſtood, is a miniſtry of death (*Languorem oſtendi, non aufert*, Aug.) It is the goſpel which is the miniſtry of life and ſalvation. And if we thus look upon the law of God, and rightly underſtand it, it is clear and evident, that there was never any man that loved God. Sin is a hatred of God, ſo many ſins as thou committeſt, ſo much hatred of God thou diſcovereſt. Our love is ſhew'd by keeping the commandments of God; ſo by breaking the commandments of God, we diſcover and manifeſt that hatred that is in us againſt the moſt holy God. So that if you conſider this, that you never loved God yet, you cannot comfort yourſelves in your love to God; but muſt abaſe yourſelves for your

neglecting of the doctrine of juſtification. When God ſhall give you light to ſee himſelf and his ſon, you will find, that that which you call love to God (in your blind ignorance) is hatred of God, and rebellion againſt him.

Secondly, conſider, that there is no man that ever loved his neighbour as he ought. The law of nature, and the written law of God require, that every man ſhould do to others, as he would that they ſhould do to him: but there was never any man that did ſo. If it were poſſible for a man to live ſo, as that he ſhould never wrong his neighbour, or his brother, by any unjuſt action, or by any word ſpoke againſt his brother. But where is the man that can ſtand forth, and truly affirm it? yet he may be charged by the law, if he hath had any evil thoughts againſt him in his heart. For the law is ſpiritual, the law reacheth the heart; and the law will condemn this man, as a man that hates his brother; for the law takes notice of this, in particular; as you ſhall find, *Zech.* vii. 10. *Oppreſs not the widow, nor the fatherleſs, nor the poor, and let none of you imagine evil in your hearts againſt his brother.* The Law forbids imagining evil againſt our brother in our hearts. So that if once in all the days of thy life, thou haſt had but one uncharitable thought of any man, when thou hadſt no ground at all for it, thou haſt imagined evil in thy heart againſt thy brother, and art a tranſgreſſor of the law; for thou walkeſt contrary to thy rule and light.

I appeal to thee, wouldeſt thou have a man think evil of thee, when he hath no juſt cauſe? thou wilt ſay, I would have no man think evil of me, or harbour an uncharitable thought in his breaſt againſt me: ſo then if thou haſt an uncharitable riſing in thy ſpirit againſt any man or woman in the world, thou comeſt ſhort of the righteouſneſs, holineſs, and perfection of the law, and ſo there is no ſalvation for thee by the law: if a man conſider what the law is, he ſhall find no comfort in the world by looking upon himſelf, and his beſt performances in the glaſs of the law; but he ſhall find that all have ſinned, are haters of God, fighters againſt God, haters of his children, and enemies to their neighbours.

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That as Chriſt ſaid to the Scribes and Phariſees, *John* vii. 19. *Did not Moſes give you a law, and none of you keep it?* ſo I may ſpeak to all men and women in the world; the juſt and righteous God, as the creator that may require obedience from his creature, hath given us a juſt and holy law; all that he commands is conſonant to reaſon and equity. Thou canſt not deny, but that it is equal thou ſhouldeſt do to all men, as thou would that they ſhould do to thee. But we have all ſinned, and have broken this juſt and righteous law of God; therefore by this it appears, that there is no juſtification for a man by the law or his own works.

Thirdly, Another conſideration may be drawn from this; it is not any whit neceſſary, that any man ſhould have any works at all to bring with him unto God for his juſtification. There is a fulneſs and ſufficiency in the grace of God, and in Jeſus Chriſt, ſo that there is no need of any works that we ſhould bring for our juſtification.

The robe of Chriſt's righteouſneſs, is ſuch a compleat garment, that there needs no patches of our own to be ſewed to it. You ſhall find God ſpeaking of his own grace in *Iſaiah*, *Iſa.* xliii. *For mine own Name ſake, I will forgive thy ſins, and will remember thy iniquities no more,* It is not for our works ſake, if it be only of his grace. He ſaith, *his arm is mighty and ſtrong.* As the Arm of God's juſtice, is a mighty arm, by which he cruſhes and breaks in pieces all wicked and ungodly men; ſo his arm is mighty to bring ſalvation. *And he hath laid help upon one that is mighty,* Pſal. lxxxix. Seeing the mightineſs of God's arm is to bring ſalvation to his people, he is mighty to ſave, *Zeph.* iii. 17. and he will ſave to the utmoſt, the worſt and chief of ſinners, without any righteouſneſs, or holineſs of their own. Therefore it follows, that it is not needful nor neceſſary, that a man do good works, that he may be juſtified and ſaved.

We have a rule in philoſophy, that it is vain and frivolous to do that by many things, that may be done by few; ſeeing God hath diſcovered an all-ſufficiency in his own grace, it is vain therefore to ſeek juſtification by many things. *Pſal.* cxxx. 7. *There is mercy with God, and plen-*

teous redemption: No need therefore of man's righteouſneſs.

If thou haſt been a ſlave to many ſins, to vile luſts, and baſe corruptions; pride, vain-glory, hypocriſy, ſwearing, uncleanneſs, &c. *There is plenteous redemption.* God can redeem thee from all thy ſins, that thou haſt been accuſtomed unto many years. He is able to redeem thee out of the hands of all thy corruptions, that hold thee faſt in bondage and ſlavery. Wherefore there being ſuch a ſufficiency in grace, it is not needful or neceſſary, that a man do good works, that he may be juſtified.

The fourth conſideration may be this; Almighty God doth not require us to do good works that they ſhould juſtify or ſave us. I confeſs in the letter of the word, God ſeems to require them. When he ſpeaks in the language of the law, he ſaith, *Do this, and live,* &c. But in the miniſtry of the goſpel, which is the only miniſtry of ſalvation, God doth not require thee to do any thing that thou may'ſt be ſaved, or juſtified. The law ſets thee to work, and is never ſatisfy'd; but the goſpel bids thee do nothing at all. This is the tenor of the goſpel, believe in the name of the Lord Jeſus, and be confident to be juſtified only by his Name. The Apoſtles when they preached, endeavoured to beat men off, from their own works and performances, in the point of juſtification. When the goaler ſaid; *What ſhall I do to be ſaved? Paul* bids him not to work, but *to believe in the Lord Jeſus.* So in *Iſa.* lv. 3. God reprehends men that ſpend their time for that, which is worth nothing, laying out ſo much time in acting, and doing, for juſtification and ſalvation, and in the mean while, neglecting the glorious and precious goſpel of grace by his Son. *Wherefore do ye ſpend money for that which is not bread?* Wherefore do ye ſpend the ſtrength of your bodies and ſpirits in working, labouring and tiring out your days under the ſpirit of bondage, that ye may be juſtified, and ſaved? *You ſpend your money for that that is not bread;* you ſhall never have a piece of bread from the law for this; you ſhall never ſatisfy the law, it will not give you a crumb of comfort, work, and do what you can. *Hearken unto me, and eat that which is good, and let your Soul*

delight

delight itſelf in fatneſs. Fooliſh, and ignorant people, they take pains to ſatisfy their ſpirits, and to get comfort, by making long prayers, and obſerving faſting days, and giving alms to the poor, endeavouring to love God and Saints, that they may be ſaved; but they labour for that that will not profit, for that, that is not bread.

If duties could ſatisfy, why did Chriſt die? If we could be ſaved by the law, why was the goſpel made known? Therefore he points them to the goſpel; *Hear, and your ſoul ſhall live.* That is, hear the word of God's grace, believe that God will pardon your ſins for his name's ſake, and not for any works or righteouſneſs in your ſelves. Believe that Chriſt came to ſave ſinners, ungodly ſinners, the worſt of ſinners, the chief of them: believe this, and your ſouls ſhall live. If any bid thee work, that thou mayſt be juſtified; to get love to the brethren, to get a good conſcience to God and men; he ſetteth you upon a labour that will not profit you. The voice of God is, *Hear, and your ſouls ſhall live*; believe that which is reported concerning this Chriſt, who was born of a woman, though the eternal Son of God, and was manifeſted in the fleſh, and hath borne the ſins of ſinful fleſh; and hath made an end of all iniquity, and brought in everlaſting righteouſneſs. In believing this doctrine, we are aſſured of his love. And this God bids us preach, and nothing elſe for juſtification, ceaſing from our ſelves, our works, our righteouſneſs, our performances, reſting on his love, ſetting foot on his grace, diſclaiming our doings, not coming to him in the ſight of our works, and our love, but of his goodneſs, as it is diſplayed in Chriſt.

Fiftly, It is poſitively forbidden, and God reproves men for it; he ſhews them that they undo their ſouls to eternity, if in a ſecret way they reſt upon their own works. *Iſrael which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs. Wherefore? Becauſe they ſought it not by faith, but as it were by the works of the law*, Rom. ix. 31, 32. He doth not ſay, that they did directly ſeek ſalvation by the law, but indirectly, ὡς ἐξ ἔργων νόμου, *ſed tanquam operibus legis*, as if were by the works of the law. Works are not only not required, but forbidden. God doth not bid us to work, but

but he forbids us to work for juſtification. It is not he that worketh, that is juſtified, but he that worketh not, but *believeth in him that juſtifieth the ungodly, his faith is counted for righteouſneſs*, Rom. iv. 5. When the Apoſtle preſſeth men to believe, and perſwadeth them to entertain the doctrine of grace that he preached; in thoſe exhortations there is a virtual forbidding of working for life. When he bids them only to believe, *Act.* xvi. 3. it is as much as if he had bid them not to work. Conſonant to that ſpeech of his; *A man is not juſtified by the works of the law, but by the faith of Chriſt*, Gal. ii. 16. He excludeth works, that he may eſtabliſh men in the doctrine of faith, and prohibiteth working for juſtification.

Laſtly, We are not to deſire the preſence of good works that we may be juſtified. A man is not only to go thus far, to be convinced that he is not juſtified by works; but he is to be convinced of this, that the preſence of good works are not needful and neceſſary to him when he comes to God for juſtification. I am not only to profeſs, that my works have no influence into my juſtification, or are the cauſe of it, but that good works in the preſence of them, are not needful and neceſſary to juſtification.

Good works are inefficacious to juſtification, and not needful to be preſent, in the perſon that is to be juſtified. Here ſome fly off from the truth, they acknowledge that we are not juſtified by works, yet they require the preſence of good works in the perſon who is to be juſtified. But when the Spirit comes, he ſhews us that we are to come to the throne of grace, not as men already made righteous, and holy, but as men unrighteous, and unholy, to be made holy by Jeſus Chriſt. So that good works are not neceſſary as a qualification, or diſpoſition in the perſon to be juſtified.

This is that glorious goſpel, which carnal reaſon cannot apprehend, man's learning cannot reach, which the world's wiſdom accounteth fooliſhneſs, and which the devil and worldly men will always oppoſe and perſecute. What ſaith the zealous Phariſee, Will the God of love juſtify him that hates him? Will the God of juſtice ſitting upon the throne pronounce the ſinner guiltleſs? Yea, *Phariſee, he will.* What ſaith the ſcripture, *He juſtifieth*

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the ungodly. What is an ungodly man, but he that hates God, that is an enemy to God, that doth not for the present love God? And when a man looks to his grace, he must look on himself as an unrighteous, as an unholy, ungodly man; He is not bound to come as the Pharisee, but as the Publican; He is not to come thus qualified, I love God, and the people of God, I desire to obey God, I am thus qualified, therefore I shall be justified, and no sinful man, that hath not these qualifications to fit him for justification. God bids sinners while they are in their blood, *to live*, Ezek. xvi. 6. Christ cometh to call sinners to repentance, or changedness of heart by the discoveries of grace. For God doth not command us, to come as men loving him, or loving his people, that we may be justified; but when we see our selves sinners, ungodly, and the chief of sinners, then he commands us to come to the throne of grace, and offers justification and salvation to us freely without works; as *Paul* saith, *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief*, 1 Tim. i. 15. Πρῶτος ἐγώ. I am the first of sinners; so it is in the *Greek* (*Primus non tempore, sed malignitate*) The first not in time, but in sin and malignity. This is the truth, which *Paul* preached, and which he accounted, not only worthy of acceptation, but all acceptation, for the sweetness and excellency of it. If other truths are worthy of acceptation, this is worthy of all acceptation. If a man seeth that he hath a heart that will not suffer him to love God, that he hates the people of God, yet heareth the gospel preached, that there is grace offered to sinners, to the chief of sinners; if this man believe, if he come and trust the grace of God, he hath as good an assurance for heaven, as heaven can give, as God gives to any that he intends to save, and make happy with himself to eternity.

By this we see, that we are not to bring good works, because their presence is not necessarily required. Though we see all evil present with us, and all good absent, we may rest upon the promises of grace for justification, which is the plain direct way to true and perfect holiness.

Now in the next place, I ſhall give you conſiderations, to prove that we are not juſtified by works that are do after converſion. This will appear as clearly as that which I have delivered concerning the needleſſneſs of the works of the law, for our juſtification before our juſtification.

The firſt reaſon which I ſhall lay down is this; thoſe things are not the cauſe of juſtification which follow juſtification and true faith: but good works follow juſtification and true faith; therefore good works are not the cauſes of juſtification. The cauſe precedes the effect; good works are the effect of juſtification; right reaſon therefore will teach us, that they cannot precede juſtification. The work of the juſtification of a ſinner, is done and compleated, before works are done, and therefore works can have no hand in our juſtification. That old rule is as old as the doctrine of juſtification, and as true as it is old, *Bona opera non præcedunt juſtificandum, ſed ſequuntur juſtificatum*; Good works do not precede in the perſon who is to be juſtified, but follow the perſon that is juſtified. From which it will follow, that a man is not juſtified for good works that follow faith, becauſe he is juſtified before he hath thoſe good works: good works in order of nature, following true faith; true faith working by love, *Gal.* v. 6. I am not to love that I may believe, but I muſt believe God's love, that I may love God, *John* iv. 19. We love him, becauſe he firſt loved us. We are firſt purged from dead works by believing, and then we ſerve the living God, *Heb.* ix. 14. God hath ſworn that juſtification ſhall go before good works, *Luke* i. 73. He firſt delivereth us from our ſins, our ſouls deadly enemies, and then *we ſerve him without fear in holineſs and righteouſneſs*, as *Zachariah*, being filled with the holy ſpirit, doth ſweetly pour forth the holy water of this ſoul-refreſhing truth, *Luke* i. 74, 75. He hath redeemed us from all iniquity, to purify us to himſelf a peculiar people, zealous of good works. Faith which looketh upon the grace of him who is inviſible, is the root, good works are the fruit, there muſt be the root before the fruit.

But ſome men may ſay, may we not ſee the fruit before

before we ſee the root? as we ſee ſome fruit upon trees, while the root lies hid; and, from the beholding of the fruit, may we not very rationally conclude, that there is a root; ſo from the beholding of our good works, the fruit of true faith, may we not conclude, that there is faith, though it be not in itſelf viſible to us.

To this I anſwer; that this ſimilitude proves not the thing; for though it be a truth, that good works may appear firſt to men, yet faith is firſt viſible to us in our own ſpirits; and it is impoſſible that I ſhould ſee the truth of good works, except I firſt ſee the truth of faith.

I will make this evident by this reaſon; a man muſt ſee his good works, as done either under the law, or under the goſpel, and look upon them, either in the glaſs of the law, or the glaſs of the goſpel; if a man look upon them in the glaſs of the law, and do rightly and ſpiritually underſtand the law, he ſhall be ſo far from drawing an aſſurance of his juſtification from them, that he ſhall behold himſelf curſed and damned, with all his good works. For the law curſeth every man that continueth not in the doing of all things which are commanded by God. It is indeed a divine looking-glaſs, in which things to be done, or avoided, are diſcover'd (*Lex eſt divinum ſpeculum in quo facienda & fugienda refulgent*, Aug.) but it will ſentence us to death for the leaſt ſpot or wrinkle which it doth diſcover; ſo that it is impoſſible, that a man ſhould ſee himſelf juſtified in the glaſs of the law.

But thou wilt ſay, he may look upon his love, ſincerity, and works, in the glaſs of the goſpel.

And to this I anſwer, that if he look upon them in the glaſs of the goſpel, which is Jeſus Chriſt, then he muſt put himſelf under the goſpel, and look upon himſelf, as a man in Chriſt, that ſo he may ſee his works good by Jeſus Chriſt; which he will never be able to ſee without the eye of faith, which ſeeth things inviſible, *Heb.* xi. and by which we look upon Chriſt, 1 *John* ii. 1. dwell in Chriſt, *Epheſ* iii. 17. live in Chriſt, *Gal.* ii. 19. And do living works, acceptable to God by the life of Chriſt in us, *Heb.* xi. 4. *By faith with open face we behold as in a glaſs the glory of the Lord, and are changed into the ſame image, from glory to glory*, 2 Cor. iii. 18. and ſee that our good

good works are the effects of Chriſt's love, diſcovered in himſelf and in his goſpel to our ſouls. And therefore when *John* doth inform us, that we ſhall know that we know him, if we keep his commandment. He doth propoſe believing, as the firſt commandment of God, without which we cannot aſſure ourſelves, that we are obedient to his other commandments, 1 *John* iii. 23. *This is his commandment, that we believe in him whom he hath ſent.* Good works after a man hath faith, are not the cauſe of juſtification, but the conſequent; they follow a man's juſtification; they do not precede the act of juſtification; they neither precede the act of God's grace, by which he juſtifieth a ſinner, neither do they precede juſtification in the court of conſcience: But being juſtified by faith, we have peace (*Rom.* v. 1.) in our conſciences. This was the doctrine which was frequently preached by thoſe heavenly carpenters, which did firſt ſtrike at the horns of the beaſt, *Ut dilectio oriatur, neceſſe eſt præcedere fidem, hoc eſt, fiducia miſericordiæ.* It is neceſſary, ſaith *Melanthon*, that faith, which is a confidence of God's mercy, do precede love. And another place, (*Non nititur fides noſtra dilectione, ſed tantum miſericordia promiſſa, ut conſtat, nec exiſtere dilectio poteſt niſi ſit apprehenſa remiſſio.*) Faith is not grounded upon our love, but the promiſed mercy of God; ſo that it is manifeſt, that there cannot be true love, unleſs remiſſion of ſins be firſt apprehended.

Another reaſon is from the imperfection of works wrought by a man after he is juſtified; if any man that is juſtified, look on his works, and do not behold them in the glaſs of the Goſpel, he ſhall read his own condemnation for his works. Therefore ſeeing there is ſuch imperfection in the works that we perform, that the beſt of us are unprofitable ſervants, and that the moſt holy amongſt us, do that for which he may be damned every day, if God ſhould not deal with us in the goſpel, but in the law; it will follow, that a man cannot be juſtified by the works that he doth after he hath faith, and is converted, and doth works which are wrought by the ſpirit of grace.

I come now to the next conſideration, which is this; that we are not juſtified by the practice of any goſpel-ordinances, which are commanded by the Lord Jeſus Chriſt.

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There are ſome, who it may be, are convinced that they are not juſtified by works, yet I know not what new kind of popery they have found out; for they think to pleaſe God by ſubmitting to ordinances, and finding out the true diſcipline and government of Chriſt's church; therefore you ſhall find a kind of ſpirit of bondage in them, if they be not ſatisfied concerning the true diſcipline, government, and ordinances of the Lord Jeſus Chriſt. Wherefore I ſhall endeavour to demonſtrate this, and ſhew clearly, that as we are not juſtified by works before, or after converſion, ſo we are not juſtified and ſaved, by the ſubmitting to any ordinance of the Lord Jeſus Chriſt. Salvation is not in theſe, there is nothing to be found in theſe available to juſtification. Forms of government and ordinances, do not make men chriſtians, but a lively faith in the Lord Jeſus. When *Caius Marius Victorinus* told *Simplicianus*, that he was turned from heatheniſm to chriſtianiſm, and he replied, that he would not believe him, unleſs he ſaw him in the congregation of chriſtians; he wittily thus reprehended the raſhneſs of his ſpeech, *(Ergone parietes faciunt chriſtianos?)* do your walls then make chriſtians? ſo to thoſe that ſay, men are of the world, until they are under this or that form of government and ordinance, I may thus ſpeak; do theſe things make chriſtians? Epiſcopacy, preſbytery (all government) is nothing, independency is nothing, dipping is nothing, but faith which worketh by love. The Apoſtle clearly proves this point, *Gal.* v. 3. *I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law; Chriſt is become of none effect to you*; he ſhall profit you nothing. We know that *Paul* circumciſed *Timothy*; after he was a preacher of the goſpel, and ſubmitted himſelf to many of the rites and ceremonies of the *Jews*; ſhaved his head, and put himſelf under a *Jewiſh* vow; yet here he ſaith, if a man be circumciſed, he is a *debtor to the whole law*. His meaning is this, that if a man ſubmit to circumciſion, as thinking it will any whit avail him to his juſtification, and ſalvation, that man ſhall not be ſaved by Jeſus Chriſt, but he is a debtor to the whole law; he is not under grace, but under the curſe of the law, *Acts* xv. 1. When

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ſome preached that there was a neceſſity for men to be circumciſed, and keep the law of *Moſes*, that they might be juſtified; ſee how the doctrine was diſreliſhed by the Apoſtles; *Peter* calleth it a tempting of God, and laying a yoke upon the necks of the diſciples, which they nor their fathers were not able to bear. *Paul* though as a ſpiritual man, he could become all things to all men, to the *Jew*, as a *Jew*, to the Gentile as a Gentile, 1 *Cor.* ix. 20, 21, 22. that by all means he might ſave ſome; yet how doth he thunder and lighten in the face of thoſe that laid too much upon the practice of outward things, denying unto them any ſalvation by Chriſt. And as he ſaid, *If ye be circumciſed, Chriſt ſhall profit you nothing*; ſo if any man be baptized, I may ſay, Chriſt ſhall profit him nothing. If any man to ſatisfy his conſcience, deſire one to dip or ſprinkle him, or join himſelf as a member to any congregation, thinking by pleaſing God, and Chriſt, to further his ſalvation in this way, he is a ſtranger to Chriſt, and unacquainted with his Goſpel.

Faith is inconſiſtent with any thing in this ſenſe; faith will not ſuffer any thing to be joined with it in point of juſtification; and if we will join any thing with faith for juſtification, that faith is nothing worth at all. If we will do any thing that we may be juſtified, we muſt do every thing. If thou wilt be a member of a church, as they ſpeak, that thou may'ſt be comforted, juſtified, and ſaved, thou art bound to fulfil the whole law.

The law is well compared by one to a chain, which is linked together, and if we take one link of it, the weight of the whole chain will be upon us; ſo if we do any thing that we may be juſtified, we lay ourſelves under all the bondage and ſlavery of the law, and are tied to do every thing in the law, that we may be juſtified. He that is circumciſed, is a debtor to do the whole law, *Gal.* v. 3. *But in Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love*, ver. 6. By *circumciſion*, he means all the outward privileges of the *Jews*; theſe do nothing avail to ſalvation; and by *uncircumciſion*, the privileges of the *Gentiles*, baptiſm, and the ſupper. All outward privileges and prerogatives

rogatives, do nothing avail to juſtification. The kingdom of Heaven is not in theſe things, not *circumciſion*, or *uncircumciſion*, or any outward ordinances. *The kingdom of Heaven is within you.*

Another reaſon may be drawn from the conſideration of the nature of ordinances, and our ſubmitting our ſelves to them. There is not ſo much in that outward obedience that is given to outward ordinances, as in that obedience that is given to the moral precepts of the law, *Mark* x. 19. Our Saviour commends the young man for acknowledging that obedience to God, *loving God and his neighbour*, were more than all burnt offerings and ſacrifice; *there is more in internal obedience, than in obedience to external ordinances.* From which concluſion, thus I argue; if thoſe things that are of a more excellent nature, as, love to God, and love to our neighbour, and relieving the poor, be altogether unprofitable, inefficacious, and unavailable to juſtification, and ſalvation; then theſe outward works of obedience, in ſubmitting to outward ordinances, are much leſs available. If the greateſt works advantage nothing for juſtification, and ſalvation, then certainly the doing of inferior works, the ſuffering a man to dip me, and to make me a member of his church, cannot advantage me: Theſe things are works in their own nature far inferior to the great works of the law, love to God, and to the people of God, and to the poor ſaints of the Lord Jeſus Chriſt: Therefore if theſe works be altogether unvailable, if they can nothing further my juſtification; nay, if they hinder me in point of juſtification, if I lay any weight upon them; then certainly theſe inferior works can nothing further my juſtification, and ſalvation. And if a man do not practiſe them, according to the command of Chriſt, through ignorance, it is no way prejudicial to his juſtification, and ſalvation. It did not prejudice the thief that he died without baptiſm, that he did not receive the ſupper of the Lord, that he was not admitted a member of the viſible church; it did not prejudice him that he had no fellowſhip with the ſaints. A man may be juſtified and ſaved, not only without the works of the law, and works after converſion, but

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he may be ſaved, though he do not ſubmit himſelf to the practice of outward ordinances.

Therefore if any ſay unto you, you muſt be baptiz'd, or you cannot be ſaved, I cannot look on you as a ſaint, except you be baptiz'd, you muſt be members of a church, or elſe you cannot be members of Chriſt, I cannot acknowledge you as a brother; rather pity their ignorance, than yield to their exhortations. What a ſad thing it is for men to place ſainthip and religion in theſe things, when the ſcripture plainly and punctually in this reſpect overthroweth them? *Rom.* xiv. 15. *The kingdom of God is not in meats and drinks*, (concerning which there were many controverſies and janglings in thoſe times) *but in righteouſneſs, and peace, and joy in the Holy Ghoſt.*

Since the ſcripture requires nothing to make a man an heir with Chriſt, but faith: How abominable is it to ſay, that a man cannot be a ſaint, if he do not ſubmit to outward ordinances?

I cannot but commend what I find in *Luther*, who was zealouſly carried forth againſt ſome in his time, that made a rent from him in a legal way, becauſe they differed from him about external things and ordinances, which are no juſt ground why ſaints ſhould divide themſelves from one another; who ſaith, "That they had brought in "another kind of popery, and more dangerous than "that which he had overthrown by his preaching; for "as for groſs popery, (ſaith he) mens eyes begin to be "enlightned, to ſee the abſurdities of it. But theſe men "come in a ſubtle way, and pretending a neceſſity of "ſubmitting to forms, inſtitutions, and ordinances, do "pervert the pure and ſimple goſpel of Chriſt, labouring "to perſuade men, that if they do not ſubmit to the or-"dinances of the Lord Jeſus, he would not acknow-"ledge and confeſs them before his Father, and that un-"leſs they were under his government, they ſhould not "be under him for juſtification."

Therefore we are to be rightly informed concerning theſe things, and if we do ſubmit to outward ordinances, we ſhould not do it from legal principles, for it were better not to practiſe them, than to practiſe them from theſe

principles,

principles, to the ruining of our ſouls. And they that draw diſciples after them by ſuch rigid and goſpel deſtroying principles, will find, to their ſhame, that thoſe that they have brought in by theſe principles, will fall away from them to their ſhame and infamy; for God is diſhonour'd, Chriſt is robb'd of his grace, and the free ſpirit loſeth his glory.

Suffer me now to make a little uſe, and ſo I ſhall commend you, and what hath been deliver'd to the bleſſing of God.

You ſee that we are ſaved by believing the goſpel, without any works going before juſtification, or any ſubmiſſion to the ordinances of the goſpel, which may follow it. This doth bring four ſorts of people under a juſt reproof,

Firſt, ſuch as are groſly popiſh, maintaining juſtification by their own works and righteouſneſs, or affirming that a man is not juſtified by faith only, but by faith and works together. Theſe deny juſtification by the grace of God, and the righteouſneſs of the Lord Jeſus Chriſt thro' faith, and ſet up a juſtification by inherent righteouſneſs in themſelves, holding that we are then juſtified from ſin, when it is removed out of our ſight, ſenſe, feeling, lives, ſpirits and converſations.

Secondly, this doth ſerve to diſcover and reprove ſuch, who would ſeem to be no papiſts, who yet in a more refined and ſubtle way, do preach forth the ſame doctrine which the others do maintain, and prefer ſome popiſh books, which are wrought with a fine and curious thread, before any books which have been publiſh'd, by any who have been eminent for the knowledge of God's grace in Chriſt through faith for juſtification. Theſe are they *who, if it were poſſible, would deceive the very elect*; laying ſiege againſt the goſpel, and the doctrine of juſtification, while they pretend that they are fighters for it. And theſe preach that we are not to look ſo much upon a Chriſt without us for juſtification, as a Chriſt within us. And that we are not juſtified by a Chriſt that is in Heaven, but by Chriſt within us; which Chriſt of theirs is nothing elſe, when ye are well acquainted with him, but the

workings of their own ſpirits in zeal and love to God, and when they have high thoughts of God, their will is conformable to the will of God, and they think the ſame things that God thinks, and ſubmit to God in their ways. They look upon theſe workings, as their perfection and juſtification; and this is Chriſt within them.

"But we are not ſaved by Chriſt working in us, and "making us obedient to his Father's holy will; but we "are ſaved by the righteouſneſs of Chriſt, who hath "ſhed his blood for us." We are not juſtified becauſe we love God and Chriſt, and deſire to walk in ſincerity to glorify God; "but becauſe we apprehend the Grace "of God in Chriſt; and therefore we love God and "Chriſt, and deſire in ſincerity, to walk in all the ways "that God hath made known to us in Chriſt." We are not juſtified by the conformity of our will to God's will, or the oneneſs of our will with his; *but we are juſtified by faith.*

He that denies this, is ignorant of Chriſt and the goſpel, and is not an honourer of Chriſt, but a miniſter of Satan and Antichriſt, and a deluder of the people.

Thirdly, this is for the reproof of the hypocritical proteſtant, who profeſſeth the doctrine of juſtification by faith without works with his tongue, but denieth it with his heart; not daring to truſt his ſoul in the arms of a Saviour, unleſs he brings good works along with him to procure his welcome and entertainment.

This man ſtumbles at the threſhold of the door of grace, being never able to enter into the houſe of love; becauſe he will not adventure his ſalvation upon the promiſes of grace which are made to ſinners, that have no works, or righteouſneſs inherently in themſelves. He will not go to God, or cloſe with a promiſe of grace, unleſs he have the ſight of righteouſneſs in himſelf in the firſt place. He will tell you, that good works are not the matter of our juſtification, and yet he will not conclude that he is a juſtified man, until he ſee good works in himſelf. This man *following the law of righteouſneſs, doth not attain to the law of righteouſneſs*, becauſe he ſeeketh it not

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by faith, but as it were by the works of the Law; *Rom.* ix. 31, 32.

The Apoſtle ſpeaks againſt this phariſaical opinion; when he ſaith, *We are juſtified by Grace through believing*; not through working. I am not bound to love God and the brethren, that I may be beloved of God; but I muſt believe, that I may love God, and my brother.

"The prepoſterous preaching of ſanctification before "juſtification for the evidencing of juſtification, is that "which keepeth many poor creatures in bondage for ma-"ny years, and ruins many ſouls.

How many are gone to Hell, who thought they were going to Heaven? deceiving themſelves with falſe and unſound aſſurances. And fetching their comforts from the ſight of their own works, and not from the grace of God in Chriſt, by a pure act of believing. If this were the right path to juſtification, we ſhould not be juſtified in believing, but in loving, and working. For I ſeeing my love to God, ſhould conclude God's love to me: *But, herein is love, not that we loved God, but that God loved us, and ſent his Son to be the propitiation for our ſins*, 1 John iv. 10. *And true love is obtain'd by the ſight of God's free love to us in an act of believing.*

Therefore if thou haſt no aſſurance of the love of God, but that which thou haſt gotten from the ſight of thine own works, and from the concluſions of thine own baſe and deceitful heart; as the ordinary way of ſome hath been, thou haſt no aſſurance at all.

When thou ſhalt lay under a great temptation, thou wilt find no comfort in this aſſurance: And thou ſhalt find at the great day, *when thou ſhalt appear before God and Chriſt*, that this aſſurance will not be worth a Ruſh.

This building upon thy love to God, and not upon God's free love to thee, is to build upon a ſandy foundation; and not upon Chriſt by faith. And if the Lord convince thee of thy folly, thou wilt lay a better foundation of joy and comfort than this can be unto thee.

For

For other foundation can no man lay than that which is laid, which is Jeſus Chriſt, 1 Cor. iii.

Fourthly, This is for the reprehenſion of blind and ignorant formaliſts, who place religion rather in conformity to outward forms of government, and ſubmiſſion to external ordinances, than in the faith of the goſpel, which is operative by love. Juſtification doth not lie in our obedience to the ordinances of Jeſus Chriſt, but in Jeſus Chriſt. We are not made ſaints, by being made members of any church or congregation, but by faith in the head of the church. Woe to him that maketh his obedience and ſubmiſſion to any ordinance the ground of his comfort, as too many zealous formaliſts do, who run from congregation to congregation, from one ordinance to another, to get ſolid comfort to their ſouls, apprehending that they are undone creatures, and cannot be true ſaints, unleſs they be under the true practice of all ordinances: whereas it is a plain truth, revealed in the goſpel of truth, that neither ſubmitting to an ordinance can make a true ſaint, nor the want of ordinances unſaint any man that is made one with Chriſt in believing. *He is not a Jew which is one outwardly, neither is that circumciſion, which is outward in the fleſh. But he is a Jew which is one inwardly, and circumciſion is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of God*, Rom. ii. 28, 29. So he is a true Saint, who is not a viſible member of a congregation; but *he whoſe life of faith is hidden in Jeſus Chriſt. He is baptized, not whoſe body is waſhed with water; but, whoſe ſoul is waſhed in the blood of Chriſt*, 1 Pet. iii. 21. He is a good communicant, and breaks bread, who doth not break bread outwardly, but by faith doth inwardly feed upon the bread of life. We are not juſtified by works of the law done before or after juſtification, nor by yielding obedience to any command concerning outward ordinances, but by our ſubmitting in our judgments to the truth of God's grace in Jeſus Chriſt for juſtification without theſe.

I would not here be miſtaken, as though I did ſpeak *againſt any ſaints*, or any who are ſpiritual and faithful

in

in the obſervation of any external ordinances; but againſt zealous formaliſts, who do make ſainthip and fellowſhip to depend upon theſe things, and are not ſpiritually acquainted with the truth of God's grace, but are perverters of the goſpel.

In the next place, here lieth conſolation for all that hear me this day, in that which I have delivered, if God ſhall give unto them believing hearts.

Haſt thou never done any good work? haſt thou hated the ways of God, and his people? haſt thou never looked after the diſcipline, government, and ordinances of Chriſt? Yet here is a ground for thee to come in unto Chriſt: we are juſtified by grace through believing, not through working. Therefore let it be ſuppoſed, that thou art without works, yet thou haſt good ground to take comfort in that which hath been delivered; believe and thou art in a happy condition, though thou haſt never done a good work. Thou art not to come to Jeſus Chriſt as a righteous man: But, thou art to come unto him, that thou may'ſt be made a righteous man. If thou ſeeſt thy ſelf a vile ſinner, caſt thy ſelf into the arms of the grace of the Father by Jeſus Chriſt, *and thou ſhalt be made the righteouſneſs of God in him*, 2 Cor. v.

Promiſes of Grace are left by God upon record in the ſcripture of truth for ſinners, for ignorant ſinners, *Iſa.* xxix. 24. *They that erred in ſpirit ſhall come to underſtanding*; For ſinners that murmur againſt him, his ways, truths, and prophets, as it followeth in the ſame verſe, *They that murmured ſhall learn Doctrine.* For backſliding ſinners, *Hoſea* xiv. 4. *I will heal their backſliding, I will love them freely. Him that cometh unto him he will in no wiſe caſt out,* ὃ μὴ ἐκβαλω ἔξω. Here are two Negatives in the *Greek*, which do ſtrengthen the negation. *John* iv. 37. By which ſpeech our Saviour doth aſſure poor ſinful creatures, that if in truth they come unto him, they ſhall not be rejected by him; or ejected from the arms of his love and mercy.

Chriſt's invitation is to all ſinners, All that will, may lay hold of him, not only the righteous, but the unrighteous.

teous. If thou canſt not love God, thou may'ſt look on the grace of God, and take comfort that God loves thee, Chriſt came not to call the righteous, but ſinners, the chiefeſt and vileſt of ſinners to repentance. Therefore come as a ſinner, as the chiefeſt of ſinners, come I ſay, and welcome. The Lord Jeſus keeps open-houſe for all comers, the blind, the lame, ſhall not find the doors ſhut upon them. They ſhall be welcome as ſinners, that cannot be entertained as ſaints.

It is reported of *Rome*'s firſt founder, that wanting ſubjects, he ſent forth ſome, to make known his will to all people, who lived about him, that if any malefactors, or ſuch who were oppreſſed in the places where they lived, did come in unto him, they ſhould live peaceably in his kingdom, and he would protect them againſt any that ſhould purſue them, and by this means he became ſuddenly the king of a numerous people. So Chriſt doth ſend forth his proclamations to aſſure ſinners, and vile malefactors, that if they will come under his ſcepter, they ſhall live peaceably under his government, and that he will ſafe-guard them from all their enemies, which ſhall purſue them, and by this means his dominions are enlarged from ſea to ſea, and ſinners do rejoice in the king of Sion. This doctrine if it were received, would anſwer all the objections which are raiſed in the hearts of men, againſt their happineſs by Jeſus Chriſt.

Is there any ſad, comfortleſs ſoul, which would not be comforted if this truth were received? What canſt thou object againſt thyſelf to bereave thyſelf of peace, which would not be remov'd if this were throughly believed. Art thou a ſinner? Chriſt offereth himſelf to ſinners. Art thou an old ſinner? An old ſinner is but a ſinner. Haſt thou been a *Phariſee* like *Paul*, perſecuting Chriſt and the doctrine of grace? a perſecuting *Phariſee* is but a ſinner. And *Paul* was received to mercy, that ſuch might not be without hope of mercy, 1 *Tim.* i. 16. Art thou an hypocrite? an hypocrite may come as a ſinner to Chriſt. Bring what objection thou canſt, and a perſwaſion concerning the truth of God's grace ſhall anſwer it,

and

and if thou doſt believe, thou haſt as good an aſſurance as any is in Heaven, and which will hold good, when the hope of the hypocrite will come to nothing.

Let no objection keep thee from comfort, but believe what thou haſt heard; if thou art a ſinner conclude not, that Chriſt belongs not to thee, becauſe thou art a ſinner; but ſay, I am a ſinner, therefore Chriſt belongs to me, Chriſt came to ſave ſinners.

As the bright beams of the ſun diſpel all miſts and clouds; ſo the truth of this doctrine, if thou underſtand it in the light of the ſpirit, will diſpel all thy doubts and objections of unbelief. They will vaniſh, and thou that cameſt hither under a ſpirit of bondage, ſhalt go away with a ſpirit of adoption, and aſſurance. The true goſpel believed will quickly bring true comfort to thy ſoul. If any of you want comfort and aſſurance, it is becauſe you believe not. Chriſt doth knock at the door of our hearts, and if by believing the door be opened, he will feaſt with us. It is unbelief which doth bolt the door, doth keep him out, and doth keep joy from us. The gates of Heaven are ſhut upon workers, and open to believers; ſhut to thoſe who come with money in their hands; but open to thoſe who are content to enter without paying any thing for their entrance; *the gift of God is eternal life through Jeſus Chriſt our Lord*, Rom. vi. ult. Whoever will, may drink of the waters of life freely, *Rev.* xxii. 21. But if we will not drink without money, we ſhall not drink one drop of the water of life. It were a diſgrace for a king, if none ſhould ſee his palace but ſuch who would give money. If therefore we look on Heaven as the palace of the great king of Heaven and earth, let us know that we may enter without money. It were a diſgrace to the king of Heaven if he ſhould ſuffer none to come into his palace, but thoſe that would give ſomething to come into it; if we have nothing to give for Heaven, we have as much as God demands; if we do nothing, we do as much as God requires.

(Manifeſtè beati ſunt quibus ſine labore, vel opere aliquo remittuntur iniquitates, & peccata teguntur. Nulla ab his requi-

requiruntur pœnitentiæ opera, niſi tantum ut credant, Ambroſ.) It is plain that they are bleſſed, unto whom without any labour or pains, ſins are remitted, and iniquities covered. No works of repentance are required of theſe, this is only required of them, that they do believe. For he that worketh not, but believeth in him that juſtifieth the ungodly, *his faith is counted for righteouſneſs*, Rom. iv. 5. So much for this time.

F I N I S.